

SCRIPTURES FOR THE BLIND

BIBLE SOCIETY RECORD

OCTOBER 1938

VOL. 83, No. 8



FILIPINOS OF TOMORROW LISTEN

TRANSLATION

Secretarial Conference at the Bible House

BY FRANCIS CARR STIFLER

FOR three days and a half, just before this issue of the *Bible Society Record* went to press, the Secretaries of the Districts and of the Colored Divisions, together with the Secretaries of the cooperating state and city societies, met in New York City for their first conference since the opening of the new Bible House. We want our readers to see what they look like. We wish our readers might have heard them sing. The unity of any group is easily measured by its gospel singing.



TOGETHER AT THE BIBLE HOUSE

From left to right—top row: G. B. Cameron, J. J. Morgan, A. F. Ragatz, J. L. McLaughlin, R. W. Bayless, S. R. McCurdy, M. L. Vaughters, David Evans, L. S. Strickland, M. L. Robinson, J. S. N. Tross
Seated: E. A. Dame, G. G. Dilworth, B. H. Smith, D. H. Stanton, President John T. Manson, I. S. McElroy, E. C. Powers, A. J. Allen, E. A. Babcock

All of the problems and opportunities of the Society were carefully analyzed and studied. The conference prayed over and struggled at great length with two especially important issues: how to accomplish a wider distribution and a more earnest reading of the Scriptures with the present resources of the Society; and how to increase those resources through gifts from individuals and churches to the Society's work. The testimony from all quarters was that a marked increase over the present distribution of Scriptures now made in the United States would be promptly absorbed by people eager to possess them, if the books were available.

As the conference closed, one could see in the bearing of the Secretaries a new determination to return to their duties with a keener sense of the importance, in these troublous times, of placing the Bible in the hands of men as their guide into the redeeming presence of Christ their Lord. These men merit the support of every reader of the *Record*.

How long has it been since you made a contribution to the Society? Can you think of anything more promising or important that you could do for the Kingdom of God just now? It would help to if you were to drop a line of encouragement to the Secretary who serves your state. The list of addresses is found on the inside back cover.

BIBLE SOCIETY RECORD

A Journal Dedicated to the Wider Distribution
of the Holy Scriptures

VOLUME 83

OCTOBER 1938

NUMBER 8

Why the World Needs the Bible

BY GILBERT DARLINGTON

THE world needs the Bible today. The Bible, especially the New Testament, contains those very life-giving ideas and ideals that alone can grow the good fruits that are most needed by a war-torn and disillusioned world.

In the first place, the New Testament pictures all mankind as one family with a divine parentage and a supremely important future. Today we hear too much about the *freedom and security of the individual*, and not enough of the *freedom and security of the family*. The basis of civilization is not the individual, but the family. Our world is made up of groups of families, and not of groups of individuals. We need today to approach all of our economic, political, and moral problems from the family point of view. The very word "economic"—(*oikonomikós*)—is the law of the household or family. Whether the world believes it or not, there are laws that affect all human families. Fortunate indeed are those nations who learn and follow them; for "where there is no vision, the people perish."

In dealing with minorities within the human family, let us not forget the example of the good shepherd who left the ninety and nine sheep who were safe in the fold, and went out to seek and to save the one that was lost. Let us not forget the warm and generous welcome that was given to the prodigal son, who had wasted the substance of his own family in the unprofitable pursuit of foreign ideas and

ideals. Personal sacrifices for others, generous gifts of property, and friendship, take on an added glory if the recipients become aware of their membership in a divine family of those who, like Nicodemus, are born again and "from above." If there is no interfamily dissension and strife, then half the battle against unemployment, famine, disease, war, and sin is won already.

For those who still like to think in terms of the panoply of kingship instead of in the familiar terms of a human but divine family, the Bible speaks authoritatively of the kingdom or rule of God. There are times when those who believe in the brotherhood of man may forget about the Fatherhood of God, and may tend to make *man* the measure of all things. Then it is that we need to remember our duties toward God as well as our duties toward our neighbor. Even a popular or democratic majority can not set aside God's laws in dealing with a minority. Whenever it does, we may discover once more what history has so often shown, that one man with God makes a majority. We need this message today when might, armed aggression, selfish nationalism, and racial and group selfishness are broadcasting their creeds everywhere, and are boasting of their apparent self-sufficiency and success. The Ten Commandments still stand as God's law for men, although dictators and selfish majorities and minorities claim to ignore them.

The Christian Church is the body of Christ. Since Christ dwells in his church, the church becomes an extension of his incarnation, so that we can dwell in him and he in us. What then are the basic cells from which the body of the church is made? The answer is: Both individuals and families; for, if an individual does not have a family, he can still become a cell. A cell can grow, survive, and be restored or replaced only in the body. If one cell suffers, all suffer. If one is honored, all share in that honor. Here we have a vivid picture of the communion of the saints; for, as St. Paul says, we are members one of another. We must know what God's will is, for each one of us has his different abilities and functions; but we must all find joy and peace in doing His will. Our Lord sketched a vivid and beautiful picture of this when he said: "I am the vine, ye are the branches."

The Holy Scriptures then have life in themselves. They are like the treasure of the householder, for they contain things old and things new. Let us not think of this eternal treasure house only in terms of lifeless silver and gold, or of sterile though precious stones and gems,

but in terms of growing seeds and sprouting bulbs and living cells. The Word of God is alive. It is the good seed of the Parable of the Sower. It can bring forth good fruits. It can take root and flower and bring forth abundant harvests in our lives today, if we but give it a chance. Does our life lack religious faith and experience? Let the Word of God bring us again into the presence of Jesus of Nazareth, and we will find the life-giving power for which our souls have been hungering and thirsting. Let not the burdens of economic necessity harden our hearts; nor the cares and pleasures of the world choke the Word nor snatch it from our lives. Let no lack of depth rob us of the supreme joy of bringing forth the noblest of life's fruits. Success and rich harvests are ours for the asking. What Our Lord saw taking place in the fields of the Holy Land, he promises to all those who, instead of filling their lives and hearts with weeds, briars, and thorns, choose instead the ideals and good seed of the Gospel. Let us, therefore, pray the Lord of the harvest that he will send forth sowers into today's war-torn and troubled fields, that they may soon become white unto harvest.

"The Book of a Thousand Tongues"

HERE is an offer which hundreds of our readers will welcome. As a part of this year's celebration of Universal Bible Sunday, December 11, Secretary North is compiling a volume to be published by Harper and Brothers under the title given above, which on prepublication orders received before December 1, will be sold at \$1.85 postpaid. After that date the price will be \$2.50. The first section of the book contains the story, fascinatingly written, of Scripture translation from the beginning to the present time. The bulk of the book will present facsimiles from the pages of over a thousand Scriptures, with brief historical data telling how the translation was made, something about the translators and the people for whom the work was done. A number of portraits of typical people will be included. *A limited number of copies will be available at the prepublication price.* We want *Record* readers to have the first opportunity to secure this valuable book. Orders should be sent at once, accompanied by remittance, to the *Bible Society Record*, Park Avenue and 57th Street, New York City.

The Begging Bowl of Boon Mark

BY WILLARD PRICE

BOON MARK is a colporteur in Siam. When I first saw him, he was preaching to two thousand people. Then he distributed food and Scriptures to the multitude. And it was hard to believe that this great

minister to the needs of many was the same person who had once gone from door to door with an iron bowl, begging alms.

It has been the traditional custom in Siam for every boy to enter the Buddhist temple at

the age of six and remain for several years under the tutelage of the priests. Thus he gains merit for himself, for his family, and for dead relatives suffering in hell. Boon Mark was no exception. At kindergarten age he was sent to live in the temple. He waited upon the priests and attended the temple school. There he learned to recite the Buddhist Scriptures in the dead language of Sanscrit. The holy book was of palm leaves, strung together. This book must be treated with great respect. It must not be carried low at arm's length, but always upon the shoulder. It was hard to recite the meaningless phrases without singsonging them in a playful way, but there were severe penalties for that. When Boon Mark went a whole day without a beating, he thought himself lucky.

"Temple life is a suffering," was the way he phrased it in telling me of his experiences. "There was no joy in learning. And when I failed, the priest would send me to the tamarind tree to cut a rod. Tamarind wood is very stiff, hard to break. It makes a strong whip. And if I did not get a large stick, he would send me back for another.

"Every morning we went begging. At five the temple bell would ring. That was to remind all the people of the village to prepare rice for the priests. Then we would go out in a procession—the priests first, the novices next, and the common boys last. Each of us had an iron bowl. If I did not get rice in my bowl, I must go hungry that day, unless I could gather a few jackfruit leaves or have something brought to me from my home. It was hard on small boys. We were growing and needed food. And after we became novices, we were not allowed to have any evening meal, even if there was food to be had.

"You become a novice after memorizing four meditations of Buddha—one to be repeated when you dress, one when you eat, one when you beg, one when you chew betel nut. I became a novice. Those who go on until they are twenty-one become priests. But I left the temple when I was seventeen years old."

His father, a police officer, wanted his son to learn English and enter government service. So the boy was enrolled in a missionary school. At first, he liked it little better than the temple. In the temple he had, with great difficulty and distaste, learned to smoke and to chew betel nut. Now he must unlearn—and this was even harder. One day the teacher came to his desk



BOON MARK OFFERS THE SCRIPTURES TO A
BUDDHIST PRIEST

to help him with his arithmetic. She picked up what she thought to be a pencil, and attempted to write with it, but it proved to be Boon Mark's cigar. Arithmetic was forgotten, and she gave the boy some sound counsel.

He hated the Christian atmosphere of the school. When given a Bible, he spat upon it, and kicked it across the floor. But he was firmly persuaded to keep it. Every night he would place the Buddhist Scriptures at the head of his bed, and the Bible under his feet. He read portions to feed his scorn. Then he would laugh at what he had read, and spit upon the pages. Gradually, he got less pleasure out of doing this. And when, one memorable night, he read the story of the crucifixion, he quietly laid aside the Buddhist Scriptures and placed the Bible at the head of his bed.

His own ambition had been to enter the army. But, when he was baptized, he decided that the army was no place for him. He must become a preacher. He studied at the seminary in

Chiangmai, and then preached; and always he used, and still uses, the distribution of the Bible as his chief reliance. He preaches in order to introduce the Book.

Every winter, when the dry season makes travel possible, he leaves Bangkok and strikes out into the jungle—visiting small churches, teaching them how to distribute the Scriptures, and going himself from home to home selling portions. Homes are sometimes far apart. Often he must sleep in the jungle without even the shelter of a tent. He hears tigers and, in the morning, sees footprints as big as one's hand. But tigers rarely make trouble.

He considers jungle hardships worth while, for he sees results. For example: he met a wayfarer on the forest trail, talked with him, accepted a piece of dried fish for a Scripture portion. Five years later, penetrating the same country, he heard that there were many Chris-

tians in a certain village. He was surprised; for no Christian worker had ever visited the village. It was remote and could be reached only through country where dangerous wild elephants abounded. He went to the village and discovered that the one portion, sold for a piece of dried fish, had been the means of establishing a Christian community.

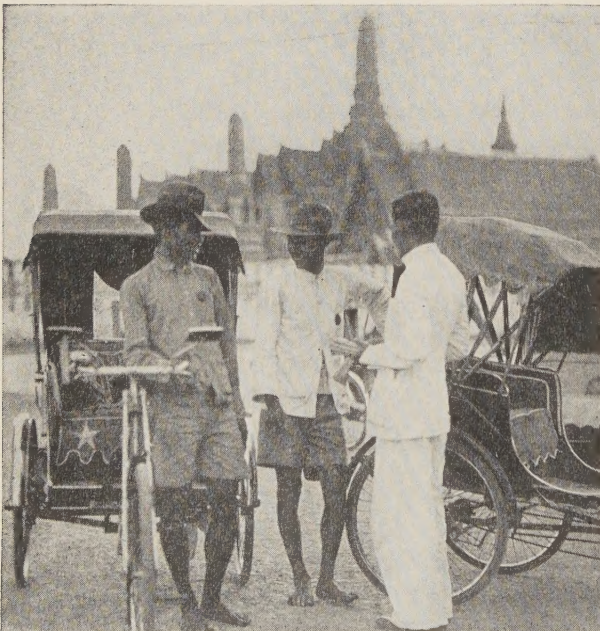
Always Boon Mark remembers the little iron bowl he used to carry from door to door. He remembers how poor and needy the people were from whom he used to take rice. Now it is his joy to go from door to door, giving, not taking. And for his Christmas celebration he invited his brothers and sisters of the bowl—priests, nuns, beggars of the streets, the halt, the blind. They came, two thousand strong. And there was not a bowl that did not carry away both food and the Story that had changed the life of Boon Mark.

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At the Footprint of Buddha

After reading Mr. Price's charming story of the background of Boon Mark, our readers will enjoy these excerpts from the diary of this earnest and energetic pastor-colporteur in Siam

BY REV. KRU BOON MARK GITTISARU



BOON MARK AT WORK BESIDE THE TEMPLE OF
THE EMERALD BUDDHA—BANGKOK

EVERY year the Buddhists go to visit the footprint of Buddha at Lophuri. Many people, old and young, come to this festival. If only they would come to worship the Lord Jesus, how great it would be.

Since history says Buddha never left India, no one knows how he could have left a footprint in Siam. But, nevertheless, this is thought to be his footprint, and I cannot but admire the religious fervor of the people in coming to this yearly celebration.

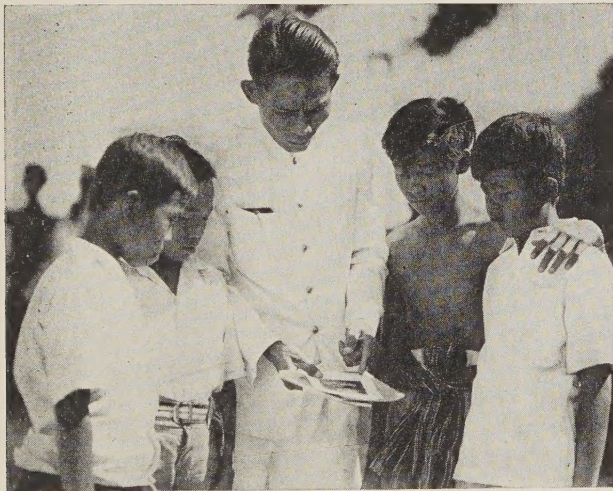
Four of us went as colporteurs to lead these pilgrims into the footsteps of the Lord Jesus. We took with us 12,000 portions of Scripture, with great hopes of selling them. We went by launch. We sang in the launch. A Chinese who lay asleep was awakened and asked, "What are you doing?" This gave us our first opportunity to bear witness to the Lord Jesus as our Saviour. In the launch many who heard us listened attentively. One old woman was awakened early in the morning, and showed great

interest in what she had heard the night before.

We prayed that the Lord will give a harvest one hundredfold.

At 2:00 p. m. we took the train from the wharf to Prabat, near where the footprint of Buddha is found. All were happily going along, some selling flowers, even small buds of lotus for people to offer at the shrines.

After an hour we reached Prabat. When we had taken our luggage from the train, we looked for a room for rent. When comfortably located, we opened our boxes and took out the books and portions. In the afternoon we went out to sell our books, taking them along every by-lane and into every place where we might make a sale. We sold until two o'clock in the morning, as people were enjoying the festival all night. Then we made up our beds in the



SIAMESE BOYS HEAR ABOUT JESUS

room, which we discovered was opposite a beer hall. We put up a sign warning people against beer. But there were some evil women whose business, it seems, was to lead men into the beer hall. They continued to ply their trade in spite of our warning.

We felt that we were in the midst of a storm of beer and bad women and waves of temptation to evil; but God gave us refreshing sleep. Those evil women also stole some of our portions and read from the Gospel of John. Only God knows what will result from their reading.

In the morning we arose and again sold our portions. This we did with happy hearts. There was no complaint in our little party. It was as if each felt responsible for giving a helping hand to those who are sinking in sin.

In the afternoon we climbed the mountain,

and prayed and read the Bible. After our worship, a priest drew near us, and we urged him to buy books—which he did. Nearly everybody who met us there was glad to buy the Word of God.

When we came down to the town, we sold many to those who gladly bought. But, at night, the sound of the movies and other places of amusement attracted the people and made it difficult for us to sell. We went the rounds of the town many times, and many of the people grew tired of seeing us and railed on us angrily, because we solicited them so often.

One man kept patting me on the shoulder, saying, "Keep on; you are doing well, and it makes me feel encouraged too. Endure. The God whom you serve will reward you." This strengthened me.

One man asked, "Why do you sell to a priest?" I replied, "Many priests have accepted Christ." Then he bought a set of Gospels and invited me to beer and cigars. When I politely refused, he bought me some orangeade, and it comforted my heart to find him so friendly. Many were glad to hear our preaching. Many came to buy books. At length the owner of the beer hall came to me with a pale face, and asked what our books taught. I tried to explain to him, and he took a Gospel home and was very friendly.

In all we worked four days. Sometimes we talked until our mouths were dry; but we were revived when the people came to buy. On our last day we preached and sold at the railway station.

We sold 3,700 portions and netted forty-six ticals. On the return home we made more sales on the launch.

Listen In

We are happy to announce the new weekly "Let's Go Back to the Bible" Radio Broadcast to be given under the auspices of the Moody Bible Institute over the following Stations beginning Sunday, September 25. The time is 2 p. m. EST, except where otherwise noted, New York WHN, Boston WAAB, Buffalo WGR, Pittsburgh WCAE, Cincinnati WSAI, Detroit CKLW, Chicago WMBI (1 p. m. CST), Denver KFEL (12 noon MST), Philadelphia WFIL (3 p. m. EST).

With the Bible Coach in Argentina

BY THE REVEREND PAUL PENZOTTI, *Secretary, La Plata Agency*

DURING the early part of 1936 I had the opportunity of holding revival services in the Methodist Episcopal Church in Rosario Tala, Entre Rios. As a result of this special effort, a young man by the name of E. N. Galeano was soundly converted. He was tremendously interested in the story of Bible work in Argentina and came to me, offering his services as a colporteur. He was a barber by trade, gave up his place of business, and placed his small Ford car at the disposal of the American Bible Society.

I arranged with Mr. Galeano to make a trip with him, working in the province of Entre Rios, of which he is a native. We took with us a good supply of Bibles, a lantern, together with a fine collection of views on the work of our Society all over the world.

During the day we visited an average of forty families, and every night we held public meetings, sometimes in rented halls, but generally out in the open plazas. We often had over five hundred people listening to the gospel message and viewing the pictures which tell of the work of the American Bible Society. We find that this interests people greatly. Our efforts were not so much to tell the people what the Bible is, but more to let them know what the Bible is doing with the lives of people. We find many people who are willing to obtain the Book, and many of them have been led to the Light.

At San Carlos we rented a cinema hall, there being no church building in the place. While I was getting the place into shape for the evening meeting, Mr. Galeano went around with the Bible coach, inviting people to the service and lecture. At night the place was crowded with people eager to hear what we had to tell them.

We had a fine display of Bibles, Testaments, and Gospels, and after the meeting we sold over forty copies of the Bible. Next morning, when we were getting ready to leave town, we were approached by a committee of ladies, who asked me whether I was willing to repeat the lecture; for there were many of the townspeople who did not know of our meeting and who wanted to hear the message. We gladly remained, and



MR. GALEANO AND HIS COACH

that night there was another crowded meeting.

Of particular interest to the readers of this article is that we had to pay twenty-five dollars each night for the renting of the hall; but when I informed the people present of our work and our aims, they gladly came forward and more than paid all the expenses. Some of them helped me personally to cover the expenses of the Bible coach.

It was encouraging, to say the least, to know that several young men were so tremendously interested in our meetings, that they followed me from one town to another (generally on horseback). They wanted to know more of the gospel truth.

In Colon, Entre Rios, we visited a large meat-packing establishment, which employs several thousand men, and where one of the managers is the son of a minister of the gospel. We were allowed a free hand, visiting all the homes, and sold every Bible we had.

On this memorable visit we had the privilege of being present at the annual conference of the Lutheran Congregational Church, composed mostly of Russian-Germans. There are 80,000 of them in Entre Rios. It was inspiring to watch these simple people sing and pray and testify by the hour. They never seem to get tired. I spoke to them in Spanish about our work, which greatly impressed them.

We have our lantern so arranged, that we can use it not only in towns where there is electricity, but also by connecting it with the light from the Bible coach. In this way we were able to show our pictures out in the country, where people never see moving pictures. It is a great event in their lives when the Bible coach comes around. The Bible coach is a well-known institution in Entre Rios, and when we enter small towns, it creates quite a sensation, and people at once inquire when we are to hold our meetings.

An interesting experience took place while

visiting a very large *estancia* (cattle ranch) where the manager is a Christian gentleman. The foreman did not sympathize with our work, and tried to hinder our getting into the place; but when the manager was informed, he rebuked the foreman, saying, "I want these good men to come often to our estancia. We need their influence and especially their Book. I would like to see every man in my place get one."

We often meet people who want to own a Bible, but who are too poor to purchase one. They do not have the cash necessary, so they offer us eggs, chickens, etc., in payment, which we gladly accept, for in this kind of work we generally have to prepare our own meals. We slept out every night, which we find very pleasant and healthful. It is always a great treat to me to leave the office in Buenos Aires and live out in the open for a couple of weeks at a time, reaching these many people who have never heard the gospel or read the Bible.

. . .

See What God Hath Done for Me

The personal testimony of a Japanese bicycle dealer translated by Secretary Aurell

"DURING the last days of October, two colporteurs—Messrs. Orikasa and Tanabe—of the American Bible Society, Ginza, Tokyo, made my village, Mochizuki, Nagano Prefecture, their center while spreading Scriptures in the surrounding district.

"One day in the beginning of the following month, about five o'clock in the evening, those two men dropped in at my shop to have their bicycles repaired. As I could not remember that they had been seen in our part of the country before, I asked: 'Where are you from?' and got the answer: 'From Ginza, Tokyo.' My eyes fell on the words 'American Bible Society' in large characters on the handbags strapped to the baggage support back of the saddles of their wheels, and again I asked, 'What is your business?' The answer was that they were taking the Scriptures to the homes all over the country for people to read. Upon asking if they would sell me any of them, they exclaimed:

'Sure, we sell them to everybody. You also should read them.' I bought a set of five copies. From that time, somehow I felt drawn to those men. I have thought of that first contact many times since, and it has become clear that God's hand was laid on me at that very moment.

"Well, after supper that evening I started with earnestness to read those books; but, owing to dreadful ignorance in more than one respect, I could not get anything out of them. Those fellows said when they sold them to me, 'If you read those books, you will discover what true happiness is!' But I said to myself, How can a man become happy by reading books like these!

"On the second day after that they came again to have other repairing done on their wheels. One asked if I had read the books bought from them. I replied: 'Yes; but I cannot understand them.' 'Well, we are stopping at the inn up the street on the other side. If you have time, come over tonight, and we will



MR. MINOWA

help you to better understand what you read.

"That night I first went to my neighbor Tera-jima, and drank about two pints of 'sake' (rice wine), and with a flushed face proceeded to the inn to have those books explained. I was very kindly welcomed. The Scriptures were read and explained; but as it was the first time, I could not grasp what it all was about. Before I left, the youngest of the men prayed for me. I had never met with such strange experience. He seemed to talk to a god of whose existence I had not the slightest conception. It appeared foolish to me, and with that feeling I returned home and drank more 'sake,' and went to bed.

"I woke up the next morning at daybreak, and at once thought of the time spent last night in a room on the second floor of the inn. Never before had I heard such strange talk. Where is the God they mentioned? I cannot see him anywhere. Who knows but that those men were just fooling me. Yet, what they said seemed

reasonable. They appeared to be earnest—very earnest indeed! Surely, it can do me no harm to associate with them. When night came, I was very restless. I could not settle down to a quiet evening at home, as it had been my habit to spend the evenings out somewhere. But, if I went to any of the usual places, I would spend money. If I would go to see the men at the inn, it would not cost me a sen.

"At first I started to go to the inn with no particular object in view—just to while away time. Every time I was welcomed, and they read and explained to me passage after passage in the Scriptures. I now specially recall Matthew 11:28, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' Also Luke 15, the prodigal son chapter. But somehow, every time before going there I would fill up on 'sake' and appear before them with a red face and a strong liquor smell on my breath. But they showed no aversion to my condition and attitude. They patiently conversed with me on many helpful things which attracted me more and more. Yet, strange to say, while I went to them every evening, it was some days before I became particularly serious. But they continued to be interested in me, and little by little I was impressed with the power of what they told me.

"On the night of the 15th of November they opened the New Testament at the fifth chapter of the Ephesians and asked me to read from the fifteenth verse. I started to read: 'See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit.' Reading the last of those words, I was absolutely dumfounded! With many illustrations, they told me what was implied in those words, and from that moment I made a full surrender to Jesus Christ, and the matter of not tasting my much-liked 'sake' any more was instantaneously settled. Saving faith in Christ welled up in my heart, and I promised God permanent allegiance. Leaving the inn, that very night I immediately called on a most intimate friend—a friend who was absolutely as a brother to me. I told him that I had started to believe in Christ, and had cut out 'sake'! I urged him to do likewise. Katsuyama (his name) could not resist, but agreed

to my proposal—as a matter of fact we bowed our heads and together promised the unseen God that we would turn a new leaf. I sold him a copy of the New Testament. Next evening I, of course, went to the inn to tell Mr. Orikasa that my best friend had decided to accompany me in this new life, and he was greatly rejoiced. Then I asked: ‘Really, does God accept a big sinner like me? Will he make me a righteous and pure human being?’ I was told: ‘Any man, no matter how bad, who turns to God, repenting of his sins, worships God, obeys God, and keeps his Word is saved. What man cannot do, God absolutely does for him. God can remake any man into a noble being.’

“When I returned home and told my wife (Kane) how tremendously overpowered I had become by the words in Ephesians 5, and that I had turned a new leaf, she answered: ‘That does not mean anything to me. You feel that way now because you have run out of money and are terribly troubled. You can’t borrow any money, because people have lost confidence in you. When you can make money again, you will probably revert to the same old drinking, gambling, and dissipating life. You cannot hold out three days! I am tired of you!’ She would not pay any attention to what I said. When my mother and brothers over in the village of my birth heard of my new resolve, they too laughed and exclaimed: ‘The idea of that man ever becoming different! It matters not what he decides to believe or follow, it does not help. He is a hopeless case. If that notion stays with him six months, it will be a marvelous success.’ Relatives, neighbors, and friends regarded me as a good for nothing, a permanent failure.

“The above being a picture of the attitude toward me of men and women on every hand,—not one had faith in me,—not one had an encouraging word for me,—if there was a man who felt desperately forlorn and bitterly sad, I was that man! Yet, they were right. As not one man dared to trust me with even a little money, there was nothing in my shop to sell, and business went by the door. I realized as never before how miserably deceptive my past life had been. It was all the result of a wicked life. Hereafter, however, through thick and thin I will believe God and pray for his help in the effort to become upright and regain lost confidence—in fact, I felt that in the presence of God I had no excuse for not acquitting my-

self as a real man. My whole being backed up the decision made from the bottom of my heart, and from that moment with intensive heart and soul I began to study the Bible morning and evening—in fact, I lived on the Bible.

“Yet, although I had arrived at such serious thinking and earnestness of soul, the arch-enemy of godliness tempted me most powerfully to doubt the honesty of Orikasa and Tanabe. Possibly they are not honest. On the 16th Orikasa came to my house with a one-week Bible verse calendar, for hanging up on the wall. Immediately I thought: ‘After all, is he not after money?’ But he said he was not selling, but had come to give it to us, and that ugly doubt was wiped out. I hung the calendar in the room, so that it could be seen by everybody. Then Yoshiko, the wife of the above-mentioned Terajima, dropped in for a few moments. Almost immediately she asked: ‘Who wrote the words of that calendar?’ I answered, ‘They were written by a man by the name Orikasa, from Tokyo, who goes from house to house selling what is called Bibles. He stops at the inn and gladly tells folks about the teachings of Christianity. Our friend Katsuyama is going with me tonight to see him,—I wish you would come too. You can get the book called the New Testament for ten sen. Let us study it together. Shall we not accept the Christian faith?’ She consented; and so three of us were agreed on this matter, and I was tremendously encouraged. Of course, the report of this rejoiced Mr. Orikasa.

“One evening we had a service at my house. Mr. Orikasa came with a large new Bible, and again doubt about him arose within me. As a matter of fact, during that day I had done repairing on his wheel that amounted to six yen and fifty sen. I wondered if he was going to propose that I take that book in settlement of his account. But, of course, that again was a groundless doubt.

“Well, the meeting was started. Besides myself and wife, Yoshiko and my shop-boy sat around Mr. Orikasa, who opened and read from the Bible to us. He spoke very plainly, and made it easy for us to grasp Christian truths. While he was speaking, Mr. Terajima joined us. He was offensive in his attitude, and asked many foolish questions. But Orikasa very calmly and smilingly listened, and answered by quoting what God says. I was tremendously impressed with what I saw in Mr. Orikasa that

night. How composed of mind! How different folks are who have real Christian faith! Personally, I was ashamed because of the doubt I had as to his object for coming to my house with that beautiful book. Now, in looking back upon the time of my non-Christian life, I see how terribly crooked my own heart was, and because of that I thought *all* men were false and tricky.

"At home I made a little box for the New Testament (and other booklets), placing it in the window of my shop, so that it could be seen by people passing by or coming in. I would point to it while testifying to my patrons of how I became a Christian the evening of November 15, cutting out liquor, of which I had been very fond, and started to live a life of righteousness and purity. I urged everybody (still do) to read the Bible. There is no other way for man unto salvation and true happiness! Every day I would testify like that, and after supper, together with Katsuyama and Yoshiko, I would go to the inn to feast on some passage in the Bible.

"Until I was saved, I was everything but honest. I was in debt to a great number of people. In order to avoid meeting them when they came to collect, I would be away from home, roaming about, like a scoundrel, from place to place. This year, on the contrary, I made it a point to remain at home from the 26th of December to prepare for New Year holidays. On the 27th and 28th I had the pleasure of collecting some money coming to me, and from the 29th till the 31st—three days—I called on all, far and near, whom I owed anything, apologizing, making small payments, and begging them to be patient with me a little longer.

"On the last day of the year, after the family meal, I started for a place in the next county

to call on a bicycle wholesale dealer. For years I had owed him 180 yen, and this year somehow I had succeeded to get him to let me have 25-yen and 50-sen worth of goods on charge account. When I made this last purchase, he told me that if I would surely pay this new account by the last day of the year, he would cancel the old debt. Upon meeting him, I took out the purse and emptied it before him, and including small change I had the exact amount of 25 yen and 50 sen to hand over. When he saw what I did, he exclaimed: 'But, Minowa, you surprise me! You have done something you never did before. Now, as I see you have not a sen left in the purse, I'll give you three yen.' As a matter of fact, had he not done that, I would have returned with only seven sen in my pocket, and there was not one sen in the home with which to prepare for New Year's Day. How thankful I was for the three yen! Thanking the man profusely and praising God in my heart, I hurried home.

"Now, the progress I made in the Christian faith and life was chiefly due to Bible reading and constant instructions by correspondence from Mr. Orikasa. The many, many incidents or stories of men and women like ourselves who had, by following Jesus, become wonderful, useful Christians, also were of a tremendous help to us. Every day I wrote, opening my heart to him in a childlike manner. That correspondence was tremendously helpful. It flooded my life with ceaseless satisfaction and joy.

"One day we were very pleasantly surprised to learn that Secretary Aurell and Mr. Tanaka would pay us a visit from Tokyo. We regarded it as a special privilege to meet them and be favored with their kind instructions. The people in our village and surroundings were much helped in getting a better understanding of the Christian religion through the services that



With the exception of the elderly woman at the left, all of the adults in this picture, taken in front of Mr. Minowa's bicycle shop, became earnest Christians as a result of colportage. Mr. Minowa is recognized between the two children at the right.

were held; and the three of us were still more fused into wonderful unity in prayer and testimony. We realized more and more that, in order to be effectual in our witnessing, we had to demonstrate in our daily living the truth of what we said. It is useless to try to convince people of the blessing of the Christian faith if it is not a real experience in our own lives. Therefore, we studied the Scriptures—stored one precious truth after another in our hearts, and followed them in our lives. By persistent doing of that we find it becomes natural—not pretension—to talk of what we possess in Jesus Christ.

“Thus the tremendous change in our lives was marveled at by everybody around us. As the days passed by, our hearts became lighter, family life happier, we became busier in our daily work, and in every respect actually pros-

pered. Mother and brothers were set at perfect ease about me, being able to depend upon anything I said.”

* * *

The above is a faithful translation of the beginning of a long story. The translator would only add that Minowa's testimony has proved powerfully influential and fruitful. A total of twenty men and women gladly received the word of the Lord—most of them have been baptized. They are praising God, and while they have not been exempted from persecution, many people have favored them, and the Lord is adding one now and one or two another time to their group such as should be saved.

Mr. Minowa says, “While we have no church building yet to worship in, and no regular minister, Jesus Christ is our shepherd and keeper. He is taking care of us.”

EDITORIAL COMMENT

BIBLE SOCIETY RECORD

*A Journal Dedicated to the Wider
Distribution of the Holy
Scriptures*

*Editors: THE SECRETARIES
Address correspondence to Francis
Carr Stifler, Editorial Secretary,
Bible House, New York*



VOL. 83 OCTOBER 1938 No. 8

BIBLE sales in war-ridden Spain continue. The representative of the British and Foreign Bible Society reports that for the first quarter of the year 9,200 volumes were sold—which was almost a record. With normal postal service, he estimated that all previous records would have been passed. The warehouse up to the time of his report had been closed but one day on account of the war. With the Bible in Spain it is “business as usual.”

THE May issue of the BIBLE SOCIETY RECORD carried a picture of Mr. and Mrs. T. B. Townsend, of Donna, Texas. On about the same day the issue appeared, Mr. Townsend died. Though never officially connected with the Society, Mr. Townsend was a prodigious distributor of Scriptures in his section of Texas. He paid for them all from his tithes. His going is a great loss to the Southwestern District.

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EARLY in the summer the Southwestern District office received a gift from a friend in Nashville, with the request that a Bible be sent to Franklin McCall, the Florida kidnapper. The Bible was sent, and the following note was received from the recipient:

You will be doing me a great favor if you will express my deepest appreciation to the person who forwarded you the money from Nashville, Tennessee, for the beautiful Holy Bible I received from you today. Thank you.

THE BIBLE SOCIETY RECORD welcomes into the field of Bible Society publications Volume I, Number 1, of the *Bible Society Quarterly*, issued jointly by the Japan Agencies of the British and American Societies. It brings nearer to realization the dream of many years, the formation of the Japan Bible Society whose official organ it will become when the new Society is finally launched, which we hope will be within the next few months.

The new publication will bring to the Christian public of Japan the inspiring accounts and hopes of the Bible cause and its supporters, already brought to other lands and localities by the periodical of the Bible Societies in China, the *Bible in the World* of the British and Foreign Bible Society and its colonial editions, the *Quarterly Record* of the National Bible Society of Scotland, *The Bible in New York*, *Chicago-land Bible News*, and our own RECORD.



Mr. Roscoe

THE tragic death of Mr. Albert Roscoe, acting secretary of the Massachusetts Bible Society, cast its shadow over the meeting of the Secretaries held at the Bible House in September. Returning from their vacation, Mr. and Mrs. Roscoe were both instantly killed on September 13, in a head-on collision in which their bus was involved. On the fifth of last December, Mr. Roscoe began his forty-first year as general agent and manager of his Society. In the first year of his service the Society distributed 30,688 volumes. In three of the forty years, the circulation exceeded 400,000 volumes. The total distribution of Bibles, Testaments, and Portions during the forty years was 8,890,877 volumes. Since the death of Dr. George H. Spencer in February 1936, Mr. Roscoe has served as acting corresponding secretary of the society. Although the Massachusetts Bible Society is not affiliated with the American Bible Society as an auxiliary, the cooperating relationship is so close that the death of Mr. Roscoe seems like a break in the ranks of the Society's own personnel.

July Meeting of the Board

THE third stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-third year was held at the Bible House, Park Avenue and 57th Street, New York, on Thursday, July 7, 1938, at 3:30 p. m. President John T. Manson was in the chair.

Devotional exercises were conducted by Treasurer Darlington.

The minutes of the second stated meeting of the year were approved.

Minutes of the various standing committees were presented and approved, and their recommendations adopted.

The Board accepted the invitation from the National Broadcasting Company to have a representative of the Society give three broadcasts on the subject "Democracy and Her Bible."

The constitution of the Japan Bible Society as recommended by the Japan Joint Advisory Committee was approved.

A grant of \$600 to the Foreign Missions Conference and the International Missionary Council was authorized.

The meeting was adjourned.

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August Meeting of the Board

THE fourth stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-third year was held at the Bible House, Park Avenue and 57th Street, New York, on Thursday, August 4, 1938, at 3:30 p. m., President John T. Manson in the chair.

Devotional exercises were conducted by Mr. C. E. Leavers.

The minutes of the third stated meeting of the year were approved.

Minutes of the various standing committees were presented and approved, and their recommendations adopted.

A photostatic copy of the Bible Sunday poster "And Now in 1,000 Tongues" was exhibited.

Secretary Stifler reported that he had been invited by the National Broadcasting Company to give a second series on its Red Network during August, entitled "Covering the World with the Bible."

The Treasurer reported the following consignments to the Foreign Agencies:

March	Vols.	Value
Latin America	135,594	\$10,776.40
Far East	1,199	615.97
	136,793	\$11,392.37

April	Vols.	Value
Latin America	156,690	\$10,046.11
Far East	716	181.15
	157,406	\$10,227.26

May	Vols.	Value
Latin America	89,265	\$ 4,731.26
Far East	276	41.38
	89,541	\$ 4,772.64

June	Vols.	Value
Latin America	221	\$ 153.56
Far East	461	75.93
	682	\$ 229.49

The issues from the Bible House during the month of March were 612,861 volumes; April, 318,556 volumes; May, 282,889 volumes; and June, 308,808 volumes.

The meeting was adjourned.

• •

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4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft or order payable to Gilbert Darlington, Treasurer, Bible House, Park Avenue and 57th Street, New York.

• •

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THE American Bible Society looks to the Christian people of America for its support. There are many calls which cannot be met because of lack of funds. Gifts of any size are welcome. Those contributing one dollar or more are entitled to receive the BIBLE SOCIETY RECORD for one year. Write for information regarding Life Membership, Life Directorship, and Memorial Membership. Address Gilbert Darlington, Treasurer, Bible House, Park Avenue and 57th St., New York City.

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